

4. For all of you are. ponied out
these juices,,
satisfying, 'exhilarating, sweet falling in
drops, or
gathered in ladles.

5. The wise priests, 'desirous of the
protection (of
the gods), having spread the sacred
grass, present- •
ing oblations, and offering ornaments,
praise thee.

6. Let the coursers who convey
thee, glossy-
backed,¹¹ and liarnessed at will, bring
the gods to
drink the *Soma* juice,

T» AGNI, make those objects of
veneration^ aug-
menters of pious acts, (participant of the
offering),
together with their wives :^b give them,
bright-
toaguedj to drink of the *Soma* juice.

7. Let those objects of veneration and
of praise
drinkj with thy tongue^ of the *Soma*
juice, at the
moment of libation.

8. Let the wise invoker (of the gods)
bring hither,
from the shining (sphere) of the sun/ all
the divini- ,
tie§₅ awaking with the dawn.

10. With all the gods, with INBRA,
YAyu, and

the etymology of the name Is given from *PMini*
(YL., L., 157);
Irihas, for *bnjiat*, great, divine, a deity; and *pati*,
master, or
protector, in his character of spiritual preceptor of
th\$. gods'.

^a *Ghrtiapisjithdli*; their backs shining with, or
from, ghee, or
clarified butter: the commentary says, with which
the horses are

fed.

^b *Patnzvatoḥ*, having their wives.

^c Lit., from, the shining of the Sun (*Suryasya rochmdt*); eqni-

tj the Scholiast says, to *Swargaloltdt*: hut *Swargcb* and the

are, usually, regarded as very different. Perhaps tfr»«

reaiiing should be *Swarkftdt*, from the region of heave®.